THE RELIEF SOCIETY MAGAZINE

Vol. XIII JUNE, 1926 No. 6

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Love's Vigil

By Ellen L. Jakeman

Alone, alone, my boat and I,
On Utah's crystal waters deep,
Fanned by the fragrant breath of June,
Love's long and lonely vigil's keep.
The moon o'er "Io's" lofty peaks
Hath risen stately, calm and cold;
And June hath changed its silvery sheen
To diamond gleams, and showers of gold.

A night-bird from a distant shore,
Its plaintive note pipes ceaselessly:
While all the fair dreams of my youth.
In glowing tints come back to me.
Again I look in love's blue eyes,
And boldly press shy finger tips,
And feel the eloquent delight
Of love's first kiss upon my lips.

I almost see her slim white hand
In curdling foam of waters dipped;
The shadowy wave of curling hair
From band and braid and ribbon slipped
The queenly throat—the slender form,
Clad in a robe like woven gloom—
'Tis well we mortals may not know
How short the path is to the tomb!

In revel of the bower or beach,
I and my vigil, have no part:
The blackness of the distant hills
Adds not one shadow to my heart;
Alone I walk appointed paths,
Till through death's portals, dim and wide.
We meet again; for, oh, thank God!
It was not love nor honor died.

Alone, alone, my boat and I,
Glide o'er the crystal waters deep,
While from the heavens the countless stars
Their tense but voiceless watches keep.
Within my soul is sorrow stirred
With just one thrill of heaven's delight,
As o'er "Mount Io's" lofty peaks,
Dawn's rosy glow steals through the night.

AN ARMY OF WOMEN MARCH ON THE CAPITOL

Women claiming to represent 12,000,000 of their sex bombarded the Senate prohibition committee at Washington to insist on retention of the prohibition law, with strict enforcement. This picture shows them on the capitol steps.

THE
Relief Society Magazine

Vol. XIII JUNE, 1926 No. 6

General Conference of the Relief Society

Amy Brown Lyman, General Secretary

On April 2 and 3, 1926, the Annual Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints convened in Salt Lake City. The Conference consisted of five sessions—two for general and stake officers, two for the public and a special meeting for stake and mission presidents.

The attendance was large and there was excellent representation from the various stakes and missions. The roll call gave the following tabulation: *General Officers' Meetings.* Stakes represented 92 out of 94; missions represented 8; General Board members 19; stake presidents 73; stake counselors 85; stake secretary-treasurers 46; other stake board members 219; mission presidents 7; other mission representatives 1; visitors 30; total 480. *General sessions in the Assembly Hall.* Morning session 2,400; afternoon session 2,800. The missions represented were as follows: California, Central states, Eastern states, Northern states, Northwestern states, North Central states, Western states and Dutch mission.

President Clarissa S. Williams presided over all the sessions of the conference, and she was assisted and supported throughout by the members of the General Board.

Mrs. Lizzie Thomas Edward, general chorister, was in charge of the music. She was assisted by Miss Edna Coray, general organist, and by the Relief Society choir. Special numbers were given by Miss Margaret Summerhays, who rendered most delightfully "Gethsemane," and by Messrs. Noel Pratt and George M. Cannon, Jr., who sang as a duet, "The morning breaks the shadows flee."

The Liberty stake furnished ushers for the conference and they were most attentive and courteous to those in attendance.

A banquet was given Friday evening by the General Board,

with the stake and mission presidents or their proxies as guests of honor. The banquet was open to all stake officers who desired to attend and covers were laid in all for 300. Counselor Jennie B. Knight was master of ceremonies and Mrs. Julia A. Child, toastmistress.

CLARISSA S. WILLIAMS HONOR FUND

A most pleasing and distinctive feature of the Relief Society conference occurred at the banquet in the form of a genuine surprise to President Clarissa S. Williams and the members of the General Board. The authors of the innovation were the Relief Society stake and mission presidents.

At the close of the program the privilege of the floor was asked for Mrs. Mary A. Cutler, president of the Pioneer stake Relief Society. Mrs. Cutler in a most charming manner presented President Williams with a gift from the stakes and missions in the form of a check for $600, the fund to be named The Clarissa S. Williams Relief Society Honor Fund, and to be used for any purpose and in any way President Williams might designate. Mrs. Cutler called attention to the fact that memorial funds have been established in honor of the past presidents of the organization, and she stated that it was the desire of the women of the Society to establish this fund during President William's life so that her own wisdom and love might be expressed in choosing the object of its use. President Williams was so overwhelmed and overcome with the gift, as well as with the spirit of love and confidence which was poured out upon her in connection with the presentation, that it was almost impossible for her to express her feelings. She, however, responded most graciously and charmingly and in a few words expressed her heartfelt thanks and gratitude to the women of the Relief Society who had so honored her.

OFFICERS' MEETING, MORNING SESSION

President Clarissa S. Williams

Six months have gone since we last met. It has not seemed long and yet it has been one-half year. The members of the General Board have had the privilege of visiting you in your homes during the last year, and the reports that have come from the work which you are doing in your stakes are very gratifying.

We greet you this morning with love in our hearts for what you are, what you are doing, and what you expect to do, and our prayers go out constantly to our heavenly Father that he will bless you in your labors and broaden you that you may be towers of strength in the communities where you live.

The work and business meeting has been featured during

the last year. We thought probably it would be interesting to have three stakes give brief reports of what they are doing along the lines of making the work and business meeting interesting. We have asked representatives of North Sanpete stake, Salt Lake stake, and Ogden stake to report.

WORK AND BUSINESS MEETING

North Sanpete Stake (Mrs. Virginia W. Madsen): In the spring of 1924 we were given the opportunity of having a department in our union meetings for work and business, and as a result of this and other efforts, interest in the work and business meeting has been greatly revived. The second counselor, with two other stake board members, was given charge of this work. As a beginning we visited all the wards in the stake. This served as a survey of the work being done and gave a working basis for the future. We began by adopting a stake slogan: "Every ward a bazaar, and each ward the best." To assist the wards in working this out, we adopted an apron day, and asked each ward to bring to union meeting a finished apron and enough patterns of it to supply each ward in the stake. At this meeting eleven out of fourteen wards responded. Two contributions came from the stake board, and each ward was supplied with thirteen patterns, only one pattern being duplicated. Twelve finished articles were exhibited, all different, giving new ideas of color, combinations and finishings. The stake committee had in mind several suggestions for the next work meeting. These were discussed by the ward representatives and the work for the next meeting planned. Samples of laces, edgings, etc., were supplied. At the present time the wards in the stake have at their disposal a variety of children's clothing, novelties for bazaars, Christmas gifts, and attractive saleable articles for the bazaar. We are proud that eleven out of fourteen wards held bazaars in 1925. Those not holding them were small wards of from thirteen to fifteen members. Many wards held work meetings week after week during the Summer. After this experience, the idea prevailed that living up to the slogan was too much for each year, so the committee thought each ward might hold a bazaar every other year, and where there is more than one ward in a community, the bazaars might be held alternately. We sent cards to the wards asking them what benefits they had received. They answered that they had been benefitted by the exchange of patterns, and that many useful original ideas had been circulated. One ward purchased a roll of paper and gave members the privilege of cutting off the patterns they wished, but keeping the original patterns in the organization. The attendance has been increased greatly, as many come to the work meetings who would otherwise not have attended.

The teachers report one by one in a separate group composed of the president and secretary-treasurer, and then join the work group in which they are most adapted to serve. If the membership could function in the same type of work each time, more could be accomplished and the standard of work raised. We have had wonderful cooperation in our work meeting program. Our attendance at union meetings has been from 50% to 75% during 1925, although the stake is large and the ward representatives have to travel long distances. The wards which sent representatives regularly to union meetings showed the best results in the ward work.

The committee in charge of work meetings can do much to stimulate interest if adequate preparation is made before the meeting begins. In some wards the work committee prepared a finished article after the pattern to be distributed and worked upon, and this stimulated interest in the work at hand. This finished sample could then be kept by the ward for the bazaar. If the work committee would have articles cut out of the different materials being sewed, more could be accomplished at work meetings. It is also a good plan to have a sub-committee in charge of each kind of work to be done—fancy work, quilting, rag rugs, remodeling, etc.

We feel that we have only made a beginning. Our idea to get away from a set program of carpet rags and quilt blocks has functioned in the wards. We are not discouraged but realize that work and organization on our part is the only avenue to success. A definite general outline would help the work, but we realize that types of work must be arranged to suit the various localities and wards in the Church. I feel that organization and preparation are the things that insure success in work and business meeting.

Salt Lake Stake (Mrs. Vilate N. Bennion): Our stake is on the west side of Salt Lake. There is some significance attached to that, because it is the poorer part of Salt Lake. A great many of our people have small salaries; some of them do not have any fixed salaries, and some of them haven't anything and are dependent upon the Relief Society and upon neighbors for help. This will give you an explanation of the kind of work we have been doing in our work meetings.

Our business takes up a great deal of the afternoon so the suggestion of the General Board that we have one ward counselor take charge of the work of the meeting was very acceptable. Our wards meet at two o'clock (although sometimes they meet earlier to do special work) and after the opening exercises the meeting is divided into two groups. The president, with her secretary-treasurer and the social worker retire to an adjoining room and

attend to the business and receive the teachers' reports. It takes most of the afternoon in many of our wards just to hear the reports of the teachers and see to this business. We have quite a number of social service aids in our stake. We have thirteen wards and half of them have social service aids who help very materially in the work and in the distribution of the funds that we have for charitable purposes; all of which is done in connection with the bishops. One of the counselors takes charge of the work meeting. Of course, the quilts and carpet rags are always in evidence, but we have been remodeling, have been doing different kinds of fancy work, and in many instances our people have taken the sewing of families who are unable to keep up with their work, and have done it on this day. There have been many instances of this. They have made clothes over, they have made clothes out of new material, and have done fancy work as a source of revenue. I think every ward of the stake has had a bazaar during the last year and much of the work was done at these meetings. We have appointed a Board member to be stake supervisor of sewing and fancy work. We have asked each ward to select somebody besides the officers to take charge of this part of the work, under the supervision of the counselor in charge. In the latter part of January we set a day to make an ideal work and business day. We selected the work and business meeting of March to do this. At first there was not a great deal of interest, but soon every ward took it up enthusiastically. Our stake supervisor taught the making of flowers, the making of lamp shades, ties, and dyed work, etc. Special interest was taken in the crystal lamp shades which have been very popular this winter. Some of the wards had an attendance of three times as many as usual. We made it a point for a board member to visit each ward and it was quite a gala day. The results of the work were so fine that we had an exhibition of all of the work on the 17th of March, and we were truly pleased with the many beautiful things done in the shape of fancy work and brought together for this display. We had also on display quilts made of new cloth and old cloth, and clothing for the needy. The great problem now is to keep up this interest.

Ogden Stake (Mrs. Emma A. Jensen): In preparing this topic and thinking it over, I wondered if the General Board does not get discouraged and weary waiting for results from the work and business meeting. It has been several years since they first gave us the new plan, and it seems we are just now beginning to wake up to the fact that it is a very important subject. We have found in our stake that probably the difficulty we have had has been because we were not well organized. We have not known definitely what we were going to do, as at other meetings. Then

we found at first that we did not have all the presidents converted to work and business meeting. They said they could sew at home, but we believe now that every president is in favor of the work. Of all of the meetings during the month, the work and business meeting is the one which needs the best general preparation. Then, there must be thorough cooperation between the work committee and the officers, so that they will not overlap one another. I know of instances where the work committee has become discouraged because they have not been able to put their work over after preparations were made. We have a preparation meeting in the wards in our stake every Wednesday night, where the Relief Society officers meet in departments to prepare their work for the following week, and in this meeting the officers take up most of their business so there is not very much business to be done on the meeting day.

The teachers' topic has become quite an important feature of this day. This topic is first given at the monthly union meeting. The representatives at union meeting carry it back and it is given on the work and business meeting day. The time allotted is between ten and fifteen minutes, and we are careful not to go over this time. After the topic is given the meeting is divided into two groups, and while the reports are being given, the work goes on with its own activity. The teachers make confidential reports to the president and secretary, and then join the work group. Some wards have supervisors each of whom is in charge of four or five pairs of teachers, and they hand in a compiled report of the group over which they preside. This saves a great deal of time and reports made in this way are given in about one-third of the time it would take the teachers to report individually.

We are very fortunate in having a stake board member in charge of the work committee, who is a government worker. She has the work outlined for the year. She has been taking up at union meetings the tailored pocket, the bound buttonhole, dress finishing, etc. The ward representatives have taken this information back to the wards, where all the members, and especially the young mothers, have been very much interested. We also have quilt blocks, etc., and sometimes the women bring their own work and exchange patterns. At one time the stake supervisor did a great deal in exchanging patterns. She is planning to introduce next pressing and cleaning, and during the summer she will take up salad dressings and combinations of fruits and vegetables for salads, also sandwiches and their filling. For a time when the members would find that it was work and business meeting they would stay home, saying, "They are just going to sew today, we will stay home," but now our attendance is just as good on this day as on any other. At a meeting I attended in February, I was

very much interested in a group of young sisters who were taking active part. They were taking lessons in set-in pockets and bound button holes. The lesson had been given the previous month, and these young mothers had heard of it and had come to the meeting and asked that the lesson be repeated for them.

In one ward last year, twenty-five rag rugs were made. It was found that these rugs sell better than most anything else at bazaars, and very good profit was made on them. So they always have a good supply of rag rugs for bazaars. With the exception of one or two small wards we all have bazaars. Part of our wards are country wards and of course conditions are diffirent and they do work to suit the conditions. In one ward eight quilts were pieced and sold at the bazaar. Some were also given to people who needed them. In one ward thirty-seven skull caps were made for the Red Cross. Some of the women who were good knitters came and taught the others how to knit these caps. In one ward last year fourteen crocheted rugs were made, you who have seen these crocheted rugs have noticed that very attractive color combinations can be achieved. They sell rapidly. In one small ward with an attendance of from twenty to twenty-five, we have a very ingenious leader. She is prepared every work meeting with her bundles of work that she has cut and sorted and this is given to the women who are best fitted to do the work. Of course, having such a small enrollment, she knows every member and what she can do best. This ward had a family of seven children left without a mother, and for some time the Society took care of this family, and clothed them very nicely with remodled clothes.

At a local board meeting last week, the problem of interesting those members who range in age from seventy to eighty years, was discussed. These sisters cannot thread needles and do not care to sew. The ward officers are very desirous of having them attend and they were considering the advisability of having a special topic assigned to them so they might sit in a group by themselves and discuss it. Another suggestion was that they have someone read to them.

Sometimes at the work and business meeting, refreshments are served. At one time some of our wards made this quite a feature. Attendance became larger but it was realized that very little was accomplished so we are gradually doing away with it, and spending the time more profitably.

PRESIDENT CLARISSA S. WILLIAMS

President Williams spoke of the older women, and urged that the wards make plans for them so that they will find something of interest at the work and business meeting. While we are

working with all our might to get the young mothers interested in the organization, we want to retain all the older members and make it a happy meeting place for them.

Perhaps during no period have more reorganizations been made in the Relief Society than during the past six months. This has brought in some new workers and placed in office others who have been members of the organization but who have not had such responsibility before. Following is a list of organizations and reorganizations:

North Central States mission, organized October, 1925. Mrs. Harriet H. Allred appointed president.

Eastern States mission—Washington, D. C., organized February 13, 1926. Mrs. Don B. Colton appointed president.

Gunnison stake, reorganized August 30, 1925. Mrs. Ida Swalberg released; Mrs. Amelia C. Larson appointed president.

Alpine stake, reorganized January 24, 1926. Mrs. Annie C. Hindley released; Mrs. Eliza Buckwalter appointed president.

Oneida stake, reorganized February 14, 1926. Mrs. Nellie P. Head released. Mrs. Amy C. Ballif appointed president.

Millard stake, reorganized November 28, 1925. Mrs. Susan Thompson released; Mrs. Hattie Partridge appointed president.

South Sanpete stake, reorganized February 21, 1926. Mrs. Hannah Christenson released; Mrs. Mary B. Noyes appointed president.

Uintah stake, reorganized January 31, 1926. Mrs Permelia E. Batty released; Mrs. Elnora Vernon appointed president.

Hawaiian mission, reorganized December, 1925. Mrs. Olive S. Waddoups appointed president.

Roosevelt stake, reorganized March, 1926. Clara E. Hanson released; Ada Johnson appointed president.

OFFICIAL INSTRUCTIONS

By President Clarissa S. Williams

Instructions to Officers. Printed instructions for stake and ward officers are to be found in the Relief Society Stake and Ward Record Books. In the Stake book are outlined instructions to Stake officers (in front cover, and instructions to Ward officers in back cover.) In the Ward Record Book instructions to Ward officers are found both in front and back covers. Copies of these instructions are sent to stake presidents with the new issue of Record Books, and should be carefully preserved by them for reference by the Stake President and Board.

It is recommended by the General Board that the instructions in the stake book to stake officers and to ward officers be read and discussed yearly at the September meeting of the Stake Board.

It is recommended also that the instructions in the Ward Record Book be read and discussed yearly at the September meeting of the ward officers.

Officers should read all instructions and circulars frequently, and thereby avoid the trouble of writing to the General Office to ask for information which is already at hand.

Membership. (See instructions in Relief Society Ward Record Books. See also *Relief Society Magazine,* June, 1922.)

New Members. It is suggested that the wards make it a general practice to receive new members on Work and Business day, although they may be admitted at any meeting. Before members are admitted the duties and privileges of membership should be explained to them, including responsibility regarding Annual Membership Dues—that all enrolled members should pay dues yearly. It is not recommended that new members be enrolled until it is known that they are really interested and expect to give their allegiance to the organization.

When members are enrolled in the Relief Society for the first time, it is expected that they pay their membership dues for the year in which they are admitted. However, when new members enter the organization after September 30, the dues paid at this time should be considered as covering the remainder of the current year and also the year following. (See instructions Relief Society Ward Record Book.)

Membership. It is desirable for L. D. S. women to belong to the Relief Society, even though they are unable, through illness, occupation, or for other reasons, to attend meetings. Any L. D. S. woman who is eligible, and who is willing to pay dues, should be gladly received. While the Relief Society appreciates a good average attendance, and works for it, still it appreciates more the membership, the sympathy and support of the women of the Church. There are many aged and home-bound women who can never attend; there are busy women and working women who cannot attend; there are women with little children who cannot leave them; and there are even women who seem to have no special reason for not attending meetings, but who still prize membership, pay dues and contribute liberally to the organization. All of these we would welcome and claim as members. Stake Board members should be enrolled in the ward in which they live and should pay annual dues through the ward. They should be recognized as members of the ward Relief Society. (See instructions, Relief Society Ward Record Book.)

FUNDS

1. (See instructions in Ward Record Book.)
2. *Division of Funds When Reorganization Occurs.* Funds

which are on hand in the stakes and wards at the time divisions occur, should be divided between the new and old organizations. The funds may be equally divided or divided proportionately with the number of members in each division.

3. *Charity Funds.* It has been reported in a number of group conventions that the charity funds are low and inadequate in some wards, due to two reasons—first, the family is often away from home when the teachers' visit is made and therefore no contribution is made for the month; or secondly, the family doesn't happen to have change, therefore no contribution is made. It is recommended by the General Board that L. D. S. families make an effort to set aside a certain amount monthly for contribution to the Relief Society, and to see that this contribution reaches the officers, in case it has not been possible to hand it to the teachers on their visit, due to the above reasons.

4. *Temple Funds.* Temple Funds contributed for Temple work for women may be sent directly to the Temple with the names attached, or with the statement that the money is to be used for work on women's Temple lists; or the fund may be turned over to the Genealogical Department in the stakes and wards, to be sent by them with stake and ward names. The 50c Temple donation by Relief Society women, which is given in lieu of one day's work for a woman in the Temple, is to be used for the names of women only—it should not be diverted for Temple maintenance or for any other purpose.

Night Meetings. The General Board prefers that Relief Society meetings be held in the afternoon of Tuesday, each week. However, in communities where the Priesthood has directed that the Relief Society should hold meetings in the evening, we recommend that the sisters comply with the request. Where Relief Society meetings are held in the evening, we recommend that the Relief Society either hold separate opening exercises from the Priesthood, or that they make a special request that the opening exercises be limited sufficiently so that the class work may not be interfered with nor neglected. Also that a work meeting be held once a month in the day time, in order that the sewing and other activities of the organization shall not be interfered with, and that arrangements be made for regular visits by Stake Board members.

Theology and Testimony Meeting. In view of the fact that Theology and Testimony are given at the same meeting (the first Tuesday in the month) and that some wards have complained that they do not have sufficient time, the General Board recommends that where there is a large enrollment, and where desired otherwise, the time for this meeting be extended fifteen minutes, and cover one and three-fourths hours—from 2 o'clock to 3:45 p. m.,

which should give sufficient time to cover the work. In such wards it is suggested that 45 minutes be devoted to the theology and 35 minutes to testimony. This will leave 25 minutes for opening and closing and for any business that may need attention. In smaller wards where the extra fifteen minutes is not needed nor desired, and one and one-half hours is sufficient, it is suggested that 45 minutes be devoted to the lesson, 20 minutes to testimony, and 25 minutes for opening and closing and business. In both cases the theology lesson should close promptly at the end of 45 minutes, when testimony should begin. Testimonies need not be lengthy. A large number of short, spirited testimonies may easily be given in the time allotted. It is suggested that any business not needing immediate attention be deferred until the next meeting.

Relief Society Year. (Vacation or open period extended one month and course of study reduced from ten to nine months.) At the October, 1925, Conference it was decided that the regular full time Relief Society work year, with weekly meetings, be shortened one month and cover a nine month period from October 1 to June 30; and that the required lesson course be arranged for this period; that the months of July, August and September, the summer period, be left open for any arrangements decided upon by the stakes, the only requirement being that the work and business meeting be held. Where desirable, stakes may arrange a special summer program, and use as many Tuesdays as they desire for the same. It was decided also that September be set aside for special work preliminary to the opening of classes in October, and be used for teachers' conventions, and special meetings introductory to the regular year's work.

Ward Conferences. It is the desire of the General Board that ward conferences be held on Sunday in preference to any other day. The object of the ward conference is to place the Relief Society work before the people of the ward and it is felt that this can best be done in a Sunday meeting when the public is in attendance.

Visits of Stake Officers to Wards. All wards should be visited at least once a year, or twice, if possible. Where it is convenient, wards may be visited with profit once a month or once in two months.

Questions from Wards. All letters to the General Office from wards and branches containing questions about local work are referred back to the stake and mission presidents of the locality for answer and instruction.

Social Service Aids. It is recommended that those women who have been appointed to assist the ward presidents with the actual charity and social problems in the wards, be designated as

"Social Service Aids" in contra distinction to the term "Social Workers," which latter term refers to trained full time workers who are more or less professional. The class leaders in the Social Service Department may or may not be the Social Service Aids in addition. In some instances the class leader and the Social Service Aid is one and the same person, but in most cases separate individuals have been selected for each position.

Magazine Agents. The allowance of 10% formerly allowed magazine agents has been discontinued. This action was taken in order to keep the subscription price of the magazine at $1.00 per year. Agents are allowed to deduct, from the total amount sent in for lists of subscriptions, the postage and money order fees charged them when making remittances to the *Magazine* office.

Releases. Where Stake Board members are unable through illness or because of advanced age, to give active service in the Relief Society they and the Relief Society Stake President should advise with the Stake President as to the advisability of their remaining on the Stake Board.

Standard Price for Quilting. It is recommended that the minimum price for tying quilts be $1.25; minimum price for quilting soft outing flannel quilts, where strips are merely sewed together, $2.00; minimum price for quilting piece quilts $3.00. That for complicated designs and fancy quilts, the price be raised according to the amount of labor required in doing the work; for joining strips together for comforters or for linings, minimum price 25 cents.

Maternity Bundles and Accessories. It has been reported that after some of the wards began to sell maternity bundles and to rent maternity utensils and accessories, there was a great demand for them. Many people are willing to pay for these articles and for the use of them but are unwilling to borrow them or accept their use for nothing. Where articles are rented they are paid for in advance, and are always returned laundered.

Suggestive price list—

1c per day for each article.
1c per day for each utensil.

Teachers' Topic. It has been recommended that the Teachers' topic be given in the Work and Business Meeting before it is discussed in the homes. The object is to give information and to open avenues of thought both to the members and the teachers, so that when the topic is given later in the home, the hostess as well as the teachers will have something to contribute to the discussion. In order for this to be done it is necessary for the topic to be discussed in the Work and Business Meeting several weeks previous to the time it is used in the homes. For example

the February topic should be discussed in the January Work and Business Meeting.

Teachers' Books. The General Board recommends that stake and ward officers insist that the visiting teachers use the Teachers' Book upon their visits to families. The book is arranged by the General Board, and secured by the wards for this purpose, and should be used according to instruction.

Memorials and Loan Funds. Four memorials have been established for past General Presidents of the Relief Society, in the form of a Yearly Prize Poem Contest, a Gift for Sacred Temple Service and two Loan Funds. Two additional Loan Funds for Public Health Nursing, and Social Service Training, have also been established. The Prize Poem Contest is known as the Eliza Roxey Snow Relief Society Memorial Prize Poem Contest. $750.00 has been set aside, the interest only to be used as prizes. The memorial provides for two prizes—first and second --to be paid annually to the winners of the first and second prizes in the Poem Contest to be conducted annually; the winning poems to be published each year in the January number of the *Relief Society Magazine.* The first prize consists of $20.00; the second prize of $10.00. The Temple Grant is known as Bathsheba W. Smith Relief Society Memorial Temple Grant, for which $750.00 has been set aside, the interest only to be used for Temple work. The memorial provides for Temple work for women, the amount to be given yearly to one of the Temples, beginning with the first Temple established and dedicated—the others to receive it in rotation. The names to be worked for are to be taken from the Charity Lists of the various Temples.

The Loan Funds are as follows:

1. The Zina D. H. Young Nurse Loan Fund for girls desiring to enter hospital for training—known as the Zina D. H. Young Relief Society Memorial Loan Fund for Nurses. $750.00 has been set aside for this Loan Fund. Loans may be secured through the office of the general Secretary;

2. A Loan Fund for college girls of the upper classes at the Brigham Young University—known as the Emmeline B Wells Relief Society Memorial Loan Fund. This Loan Fund consists of $1,000.00, which is administered by the Board of the Brigham Young University. Applications for this Fund should be made to the Brigham Young University;

3. A Public Health Nurse Loan Fund for graduate nurses desiring to enter a college for training in Public Health Nursing. $1,500.00 has been set aside for this fund. Applications for this fund should be made to the office of the General Secretary;

4. A Social Service Loan Fund for college girls desiring

to study Social Service as a profession. $1,500.00 has been set aside for this Loan Fund. Applications for this fund should be made through the office of the General Secretary.

Summer Outings for Children. Summer outings for children were so successful last year, that we are desirious of sending more children out this year if possible. The past winter has been one of unemployment for many. In homes where this condition has existed, many children have been without the necessities of life. An outing in the country would be like a pleasant dream for them. All of the children who were sent away last year are continually asking, "When will it be Summer again?" and when they come to the office, they inquire anxiously if they are to be on the lucky list this year. One little nine-year-old boy said yesterday: "I hope you are going to send me away this year 'cause I promised the man I stayed with last summer, I would come back and work for him this year." If there are any applications for children this year we would like them sent to Relief Society office not later than June 1. They should state how many children may be accommodated and when they may come. July and August are the warmest months in the city and would therefore be the best months for the children to be away. Last summer most of the applications were for girls; we hope the boys will be more in favor this year.

Social Service Institutes: President Williams announced that the General Board is now prepared to hold social service institutes wherever they are desired. These institutes consist of a course of lectures in social welfare work, with additional special lectures and a discussion of required reading. The object of the institute is to train Relief Society women in the best possible methods of family welfare work. The instructors will be furnished by the welfare department at Relief Society headquarters, the only expense to the stake being the railroad fare of the instructor and her board and room while she is in the stake. The course covers one or two weeks, depending upon how many hours are devoted to the work each day. Books for required reading will be loaned to the stakes from the library in the welfare department.

OFFICERS' MEETING—AFTERNOON SESSION

Note: The addresses given at this session by Dean L. John Nuttall on "How to Teach:" and of Dr. Arthur L. Beeley, on "Modern Methods of Dealing with Behavior Disorders," and the addresses of Mrs. Amy Brown Lyman and Miss Alice Louise Reynolds will appear in full in the July *Magazine*.

THE RELIEF SOCIATY MAGAZINE

Entered as second-class matter at the Post Office, Salt Lake City, Utah

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Vol. XIII JUNE, 1926 No. 6

An Honor Fund for President Williams

During the coronation of King George and Queen Mary, a unique plan was put into effect to furnish the United Kingdom with two much-needed charitable institutions. All of the Georges in the empire were asked to contribute one shilling and all of the Marys, one shilling, which is equivalent to about twenty-five cents in U. S. money. This money was to be presented to the king and queen at the time of their coronation. A few days before the coronation ceremony actually occurred the committee representing the project waited on the king and queen, turning over to them the amount that had been collected. We are told that these sovereigns received the gift with a graciousness befitting a king and queen, at the same time expressing their gratitude to their loyal subjects for giving them each an opportunity to establish a charity that should be called by their names. They said that later they would name the particular charity that they would be pleased to foster with the gift.

Something occurred at the banquet given by the General Board during the recent Relief Society Conference that reminded us of this gift to the king and queen of the British Empire in 1911. At the close of the banquet Mrs. Lyman, in words that met the situation exactly, introduced Mrs. Mary A. Cutler, President of the Pioneer Stake, who made a presentation to President Clarissa Smith Williams on behalf of the stake presidents and mission presidents of the Relief Society.

In fitting words Mrs. Cutler presented a check of six hundred dollars to President Williams for the founding of an honor fund that should bear her name. She emphasized the fact that those who had contributed to the fund were both anxious and eager that this honor fund should be established during the life of President Williams, so that she might express her own wish as to what it shall be. Nothing could have been more appropriate than this presentation, for Sister Williams is the president who has made history for herself and the great organization at whose head she now stands by founding memorials to the past presidents.

President Williams' response was full of appreciation. She said there were a number of charitable projects that claimed her interest, but that she was not able at the present time to state just which one of these she would select, but that later she would take pleasure in making an announcement in relation to the matter.

GENERAL SESSIONS

Morning Meeting, April 3, 1926

PRESIDENT CLARISSA S. WILLIAMS

Is is indeed a privilege to have this opportunity of greeting you again in the general session of our semi-annual Relief Society conference. Your faces look very dear to me this morning, and I am delighted that it is my privilege as well as yours to meet so many who are actively engaged in the work of the Relief Society. I think that our hearts cannot be filled with sufficient gratitude to our heavenly Father for the blessings he visits upon us during our lives, for the good things that he puts into our hearts to do, and for the spirit and energy we have to go forward and perform our duties in a measure to our own satisfaction and to the satisfaction of those who are our friends and neighbors in the communities where we live. I believe that during the past six months the Relief Society has made very satisfactory progress. From the information which comes to us from the various sources we believe that the work is increasing in interest to the individuals and to the communities and that many women who heretofore have not been identified with this organization are becoming interested. This is an organization of mothers, and as mothers we should be examples to those in the communities where we live. Our lives should be an open book that those who are around us may read the pages day by day and may know that we are endeavoring through the inspiration of our heavenly Father to do his will and keep his commandments.

As a General Board our sincere prayers are constantly with the organizations of the Church, both at home and abroad, in the stakes and the missions, and our love and sympathy go out to those women who are laboring so hard to bring together the women in interest and in love, to teach them the principles of the gospel and to help them live nearer their heavenly Father and to help them to have his Spirit to guide and direct them. As many of you know, this is the quinquennial of the organization of the present General Board, and we have felt that it was proper that the members of our board should have the opportunity of presenting to you some of their sentiments in regard to the work in which they are engaged. The day will therefore be occupied principally with words of love and greeting to you from members of the General Board. We hope that President Heber J. Grant will be with us this afternoon, that he may give us his approval and benediction on the work we are endeavoring to do.

COUNSELOR LOUISE Y. ROBISON

Many of you will remember that three years ago this spring we were speaking of sustaining law, and four laws, the curfew law, the quarantine law, the cigarette and the prohibition laws, we pledged ourselves to sustain. I am sure every one of us here has just as much loyalty to these laws now as on the day we stood and signified that we would support them, but there is much progaganda abroad against prohibition and the thought has come to me, "I wonder if we are being affected by this." It was prohibition that gave trouble to the liquor interests, but it was the public sentiment back of the prohibition that was the means of throwing the missile. Now the anti-prohibitionists feel that the only thing to do is to change public sentiment, which they are seeking to do by the propaganda which is being given out. Honorable citizens will tell you that prohibition takes away our personal liberty, but there is no law enacted by the government that does not take away personal liberty. We cannot take other people's property, burn it, or shoot on the public streets.

There is not time to speak on the eighteenth amendment, or the fact that it took seventy years of earnest effort by the people of the United States to put it into the constitution, but it is there, and we should be law-abiding citizens. The propagandists tell us that prohibition is driving the young people to the use of narcotics, and this idea was so universally promulgated throughout the United States that the government appointed a commission to investigate, and this commission found that it has had no effect upon the use of narcotics.

People think that prohibition is a failure because they say anyone can get liquor. I wonder if there is a person in this house who knows where she could get liquor. Compare that with the time before prohibition when you could not walk down one block of any city without having saloon doors open and drunken people reeling out upon the side walk. Then the anti-prohibitionists say if people could have light wines and beer they would not drink. But that did not prevent people from drinking before prohibition. Recently Mr. Raymond Robins lectured in Salt Lake and he said that in Australia he had seen more drunken men and women than he had ever seen before in his life. In Whitechapel, London, the same condition exists. Alan Benson said he stood outside of a public house in the Strand in London and saw more drunken people than he had seen in the United States in a year. There is a cry that there are so many drunken automobile drivers, that there are so many more arrests for drunkenness than there were before the war. In 1914 there were not one hundredth part of the number of automobiles that there are now. Then, too, drunkenness was

not a cause of arrest. It was only disorderly conduct. Now, any drunk is arrested. We are making history today just the same as people did in the beginning of our country. You will remember how the people stood for liberty, demanding it from the English government, and how they would not pay the exhorbitant tax on tea. In Boston now people take you to Faneuil Hall and show you where those patriots congregated. Those men threw the tea into the harbor. In the list of signers to the protest against the high tea tax, there was a long list of women's names sent in, and they said "We cannot defend as you men do, but we will stand back of you, and we will not drink tea." It was, perhaps, not the tea they objected to, but the principle back of the objection. What would this country be today if those people had not stood for what they considered right? I am wondering if we realize the ugly name given to people who took tea in those days—tea which was smuggled in after the action referred to was taken. They were called traitors. The women of the Latter-day Saint Church have two standards to maintain—the standard of the nation and the standard of the Church. In a hundred years time will we be classed in history as patriots? Our Father in heaven revealed to Joseph Smith the Word of Wisdom, and we were told that strong drinks were not for man, and ever since that time the authorities of the Church have stood solidly in favor of prohibition. So the women of the Church have a double duty to perform. I pray that you will not listen to this propaganda, and that you will use your influence with your brothers and sons and husbands that they may not speak disrespectfully of this law. May we have the courage of those fine patriotic mothers of our country who stood for the principle and who encouraged the men in their work, is my prayer.

MRS. EMMA A. EMPEY

I want at this time to express to you my grateful appreciation for the privilege that is mine to work in Relief Society with you. To come in close contact with so many women, all engaged, unselfishly, in working to make conditions better, is certainly an inspiration, and I know of no work that will bring us closer together and inspire us with greater love for each other than this.

Ever since the Relief Society was first organized it has included many of the best women of the Church, women who are willing at times almost to neglect their own in order to render service to those in greater need.

There is a great responsibility resting upon the parents of the Church today as there always has been. Indeed we hear much of the responsibility of the mother; that she must begin her training before the child is born. She must so order her life

that her child may be born with a healthy body and a sound mind. And then comes the responsibility of rearing and teaching that child so that it may grow up to be a credit to society, and in the home the best work may be done. A very young child may be impressed with its own obligation to the rest of the family. He must learn to give and take. He should learn the value of things he uses and owns, and he should learn to respect the rights of the others in the family, regarding the things which are theirs, and not appropriate to himself anything he may want, and justify himself because it belongs to the family. A child should be taught to be helpful in the home, to do his share. Also he should be taught the value of prayer, and a reverence for sacred places, that chapels are built and dedicated to the worship of God and should not be thought of just as one would think of any other public building.

It was my privilege, a few months ago, to visit one of the largest churches in Seattle. I was impressed with the perfect order, the undivided attention, the quiet tread, and I could not help making a comparison in my own mind, and it was not complimentary to the behavior of the members of our Church. I don't remember seeing a child in that congregation, however. But all the disturbance in our own religious services is not caused by little children, many older ones are responsible. This subject is very interesting to me, and I should like to see better behavior in our religious services. When I go to a house of worship and the first words I hear from the stand are, "If you will please give your attention, we will commence our services, etc.," I confess I feel a little ashamed and I would like never again to hear a religious congregation called to order. Our Sunday schools are making quite an effort to have perfect order during the sacrament service and often they are quite successful, but just as soon as the service is over and the feeling of restraint is ended, conversation is often resumed.

I hope, my dear friends, that you will not think that I have come here today with a spirit of criticism, especially of the children, but we are constantly progressing along other lines of endeavor, and I feel that in this particular there is room for improvement. I assure you that I have great respect for parents whose children can be trusted away from home and are welcome as guests in other homes. And there are many such among us. What is more charming and refreshing than contact with a well behaved child? And it behooves us older people to behave well in their presence, that they may have faith in us. It behooves us not to indulge in destructive criticism of our fellows, for, while we may not think they have noticed it, they may surprise us some day by giving it back to us for, "There are no idle words where children are."

If the Relief Society women would be united in working to the end that we might have proper respect paid to sacred places, I'm sure we could accomplish much along this line.

I want to say to you, my dear sisters, how much I appreciate my association with the General Board of the Relief Society. Our dear Sister Williams whom we all love and honor, I am thankful that my life has touched hers, for I am better for it. For contact with her counselors, Sisters Knight and Robison, who are so earnestly working always for the blessing of others. For our Sister Lyman who has such great ability and capacity for work, and who is such an asset to the Board; and for every other member of the Board, I am thankful.

MRS. ANNIE WELLS CANNON

I thought yesterday, as I met the lovely women of the Relief Society, and again today the thought comes: you are the toilers at home and in the Relief Society, and your faces are rich with the love of God and man, for you work all the time with faith in God and with a love for humanity in your hearts. I was not with you five years ago this morning. I was sitting beside my little mother, holding her hand, but we were both with you in the Relief Society conference with our hearts and minds, because both of us are really a part of the Relief Society work and have been all our lives. I like to think and believe in my soul that the lovely women of the past who have worked and toiled in the Relief Society are with us in spirit, trying to encourage those who are carrying on this work today, by their presence and by being with them in spirit, if they can't be in person, because we are trying to follow in their footsteps. I would like to recall to you this morning two or three pictures of the past. I think I have been in the Relief Society perhaps as long as any one in this room, joining when I was a little girl and going with my mother when she was a teacher in the Thirteenth ward Relief Society, under the presidency of Sister Rachel Grant (the mother of our beloved president of the Church.) And I used to go with her and carry her basket, as she went around her district, and then I used to be in the *Exponent* office when Sister Eliza R. Snow and Sarah M. Kimball and Isabella M. Horne and Zina D. H. Young and Bathsheba W. Smith and all those lovely women used to gather there. I remember once hearing Eliza R. Snow say, "We will never make the Relief Society popular until it becomes fashionable." Now when I open the daily newspapers and see a Relief Society meeting announced in the society columns, I know the time has come when the Relief Society has become fashionable and it has become popular. I remember them gathering in these little meetings and discussing in Aunt Bathsheba's day whether they should hold meetings in the

Fourteenth ward chapel or in this Assembly Hall. There was quite a discussion because they did not want to seem lost in this big hall. Mother said, "I stand for the Assembly Hall, because I know I will see the day when the Assembly Hall won't hold the women of the Relief Society, and I hope the day will come when the tabernacle won't be any too large for our Relief Society congregation." Under Sister Williams' presidency we have almost realized that, because we know in the afternoons that this hall is not big enough for the Relief Society. There was a little thought dropped yesterday by one of our speakers on the subject of faith. I remember these same sisters gathering in little quiet rooms sometimes in Aunt Bathsheba's parlor in the old historian's office, sometimes in mother's sitting room, and I remember the spiritual meetings that they used to have and the faith they exercised and how they had the gift not only of prophecy, but the gift of healing and the gift of tongues, and I testify to you, my sisters, that I know that the gifts of the gospel, that existed in the days of Jesus Christ when he walked among the people and they touched his garments and were healed, exist in this Church today. Do not lose your faith. Remember God, and have faith in him. I attended a little gathering of students once at the Brigham Young University and I heard President Harris say, "Science is all right when it is right." There are some things that even scientists do not know. There are things that God can do that even scientists cannot do, and let us not forget that whenever these gifts (and these gifts are with the women as they are with the men of the Priesthood, because we are so closely attached to them) are ours if we have faith enough, and that when we pray for our sick to be healed, and pray with enough faith, that God will answer our prayers and our sick will be healed. I pray that in our hearts we may always have a testimony of these things and a testimony of the truth of the gospel. I am thankful from my heart that I have lived in this day, that I have known these lovely women, and been permitted to associate with them and know and be taught by them these beautiful truths, and I am thankful that I am associated now with Sister Williams and these General Board members, for they are lovely women, and women of God, and they are striving every day of their lives to lead this organization along the paths of righteousness and truth, and I know that they have faith and that if they believe (and I think they do) as our loved ones of the past believed, that they can go among you sisters and you can pray with them and you may have these wonderful gifts of the gospel. May the Lord help us to remember not only the pioneers and the dear ones of the past, but give us faith, knowledge and understanding to carry on the great work of the Relief Society, is my prayer.

MRS. JULIA A. CHILD

To the commandments that were already known to the people when the Savior came upon the earth, he added another: "A new commandment I give unto you, that ye love one another." He also said, "By love serveth ye one another for all the law is fulfilled in one word. Thou shalt love thy neighbor as thyself." As I look upon this audience this morning I know that we are all gathered together for a common purpose, and that common purpose is expressed in one word, love for one another, and love for our fellowmen, for if you did not love your fellowmen, if you sisters who come from long distances were not interested in those with whom you are associated, you would not take this trouble to come here, all these miles to try to get new enthusiasm and new strength to go back to your work.

We sometimes take considerable satisfaction in the fact that we are members of the oldest women's organization in the world that has persisted. Justly, we are proud of that fact, and we are proud of the achievements of our association, both in what has been accomplished and also in the members that belong to us. But we must remember this, that the working strength of our association depends upon the qualities expressed by each individual member of the association. The spirit which unites us all together in the service of mankind, or in the service of love, is of a great deal more importance than any organization, no matter how perfect in its arrangement. Therefore, I say there is one special quality that each must possess to live happily and well and to do his work well. Each one must have within her heart a spirit of love and charity for the other. And that spirit must dominate her life if she would live well. Charity is only another name for disinterested love. It is that great human sympathetic feeling that would pour out goodness upon all people. It is the good Samaritan of the home. It is that which thinketh no evil and is kind, that which beareth all things and endureth all things. It is the feeling of mercy which, when we have feelings one against the other, will forgive seventy and seven times and yet the heart is still filled with pardon. It is that quality that visits the sick, that soothes the pillow of the dying, and drops a tear with the mourner, and then looks after the orphan. It does good to the one that is cast down, relieves suffering of those who are in distress, and preaches the gospel to the poor. Whoever would be loved in this world, whoever would be remembered for the good things she has done when she has passed on, must have this quality in her heart. If we would be happy, we must cherish this virtue. It is needed in all our walks of life. Charity and love are needed in home life, in the business world, in our social life wherever we go, because the peace and the happiness of the world depend upon

it. She who carries this love and charity in her heart does good when she least expects it, because being possessed of this quality she sends out an influence to those with whom she is associated, and many times good is accomplished when she knows not of it.

Sometimes we do not understand one another perfectly and we have not that spirit in our hearts for one another that we sl ould have. Sometimes we feel that we cannot love some one with whom we come in contact, as we should. We see faults in that person. Perhaps the fault is ours as much as hers, and if we would try to become a little better acquainted and understand her motives for doing things, probably we would have that spirit in our hearts, because you all know that when we know each other well we love each other better. Sometimes we find under the roughest exterior, a jewel; sometimes under the most uncouth manners, we find rare traits of virtue. Therefore, I would say we should cultivate one another; have our hearts open to one another, and we will be repaid for it. There is nothing more attractive than one who goes about with this spirit of love and charity in her heart. This principle of charity underlies the whole theory of Christianity and in no life was it more exemplified than in the life of our Savior whom we should try to follow. He expressed the thought that when ye are in the service of your fellowmen ye are also in the service of your God. The thirteenth chapter of Corinthians is based entirely upon this thought of charity and love. One of our sisters told me the other day, she committed that chapter of Corinthians to memory years ago, and she makes a practice of repeating either that or some other chapter or verse from the Bible every day, and she testifies that it makes her life richer and better. I recommend this practice to you. May we as sisters be able to have that love and charity in our hearts for one another at all times.

MRS. JULIA A. F. LUND

As I stand before you this morning the pride that I feel in my membership in this marvelous organization and the feeling of loyalty to the organization, beginning with the presidency and my co-workers in the General Board, and extending to the last member of the Relief Society, I would say that the feeling of pride and of loyalty is equalled only by my feeling of humility when I realize my own limitations. That we are of one mind in this service of the Lord is perhaps exemplified in the fact that my mind has traveled exactly the same lines as that of the other Julia on our board, and when I was trying to think of something that I might express briefly to you this morning, I thought of the same things that have made the special appeal to her and been so beautifully expressed. Also the words of Sister Cannon and Sister

Empey and Sister Robison, show that we are all of one mind in this great organization.

Yesterday one of our speakers said that if we were to be successful teachers, the first requisite was to have a clear understanding of our objectives and perhaps that is the reason for our great success in the Relief Society work. I believe that as an organization we have a very clear perception of these objectives. And I have thought that if it were only possible I should like to just say what they mean to me—the objectives of the Relief Society. I have been turning over in my mind many thoughts and I cannot get anything to stay with me except the words of Henry Drummond when he said, "We speak much of peace in heaven. Christ spoke much of peace on earth. We speak much of love of God. Christ spoke much of love of men." It seems to me that these two thoughts may be combined and expressed as the objective of the Latter-day Saint Relief Society organization. We aim, through the very definite and practical phases of our work to establish peace on earth by having proper standards of living in our various communities, and to that end we study our fellowmen and their problems with the hope that we may be able to solve them and to help men to see the light that they may live in wholesome and proper relations one with the other. And the other—well, I feel I cannot say much more. Our love of God has been expressed through our love to our fellowmen, and we are told again and again that it is through service to our fellowmen that we are able to express our love to God. I do believe that if there is an organization on earth that exemplifies that principle it is our own. We have that beautiful and sustaining thought that is always with us, that we are ever in the service of the Lord, that we seek his counsel in all things, and that we are soothed in our troubles and sustained in our faith by the great source of all intelligence and of love and of light, and that we do seek them constantly. That we may measure up to the duties and the responsibilities that are ours, that we will not disappoint those who expect much of us, that we will do our part in the great work of the Lord in this day is my humble prayer.

MISS SARAH M. McCLELLAND

Christ said, "Feed my sheep." I know he realized what that meant when he said that to Peter, "Feed my sheep." What a great task to talk to the mothers in Israel and give them something to encourage them, something faith-promoting, something to make them feel that all their sacrifices are worth while! When I look into your faces I feel you came here to receive a

message—something to take back to those workers in his great Society that could not be here with us today. I feel very humble in addressing you this morning, but I feel it is a privilege. I want to tell you a few of the things this work has done for me. It has made me feel that our heavenly Father is the One to rely on, yet we ourselves have to be worthy of receiving his Spirit. We have to live worthily, and it takes sacrifice to do this. We are just human. We are here to be perfected and this work is to perfect us. God saw the necessity of this great organization and he saw that it was necessary to have this wonderful Society to broaden us to make us more charitable, more loving. A few days ago a girl of fifteen came into my home and told me how they had recently moved into the community, how the father took sick, and the mother and five little children were without food. The children were crying around the mother, and even the mother shed tears, but a knock came to the door and two women came in. They said they were Relief Society teachers and that they came to offer any assistance that might be needed. The little girl said, "We had some supper that night." What would we do without the Relief Society teachers in our Church?

I want to say a word about faith. I remember my own experience in the mission field, and I remember one night when an old man came to our meeting hall and asked to have the elders come to his home on a certain night. We wondered what he would want us for. But when the night came we went, although the rain was pouring down. We climbed seven flights of stairs in a tenement house to the room where the old man lived alone. We found him sitting there with a loaf of bread and a bottle of milk, and he asked us to come in and welcomed us. He told us that his wife had died many years ago and that he had reared the family. His youngest boy, who was the pride of his heart, had been unable to withstand temptation, and he had been arrested for taking money, and the old man said that he either had to pay the money back or see his boy sent to prison. He did not have any money, and as he was the street lighter of the town, he did not receive large wages. He explained that he had asked the elders to come to him there so that they might kneel with him in prayer and ask God to open the way so that he would be able to pay the debt. We knelt down together and the elders offered up a wonderful prayer, humble and sweet, and full of faith. We arose and shook hands again and left him and went about our work. Later on, he came into our meeting hall again, and told us the Lord had answered our prayers and that he had been able to save his boy. And his face lit up with such a wonderful light that I thought, how wonderful his faith was! We also have necessity for this great faith.

We rejoice when we think that in 1842 the women of the Church saw the necessity of organizing, saw the necessity of performing charitable work, and asked for an organization, and today it has grown to a membership of more than sixty thousand women, working along philanthropic and educational lines. We find in the Doctrine and Covenants that it says the Lord will bless those who work in his vineyard with mighty blessings. He also said that my servants will testify that I am Jesus Christ, that I am the Son of the living God, that I was with him, that I am to come. This is the testimony that is growing in the hearts of the mothers. This great work is doing this. It is establishing a bond of friendship that will be carried into the great eternity. James Russell Lowell has said, "Truth forever on the scaffold, wrong forever on the throne; but that scaffold sways the future, and beyond the dim unknown, standeth God within the shadow keeping watch upon his own." We know that God is with us in this work, that he is making our work a joy, and that it is a joy to live in this age when the gospel has been revealed in its fulness.

MRS. ELISE B. ALDER

I should like to relate an incident that happened to me since the last October conference. I hope you will take it in the spirit I received it and in the spirit that I have a desire to give it to you. I will read part of Sec. 25, Doctrine and Covenants, a revelation given to the Prophet Joseph Smith concerning his wife, Emma: "And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church; For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." I had read this in preparing something for the 17th of March, as I sat ironing (and by the way, I wish all my sisters would learn to sit down to iron, as it saves your strength and you can iron the finest linen and the hardest shirts if you have a stool of the proper height). I was ironing and was thinking of this and our past work, and I was lost in thought. I am not visionary and I do not dream dreams that are worth while. It seemed that I was in the Tabernacle in thought only, and it was ten minutes after four. I saw President Grant arise and he said, "If we were in a picture show, we would stay until it was out. This afternoon Brother Pratt is going to bear his testimony and he will be until after four o'clock; if there is any one who would like to leave the room, they may leave now." And I was chagrined to see that one woman left the room. (How sorry I was that it was a woman.) Then the scene changed and we were here. Sister Williams arose. She said, "Sister Edward with her choir, with Sister Coray at the

piano, and Miss Olive Schreiner and students of the stringed orchestra will give to us, "The Heavens are Telling." I heard the sweet strains of the music. I saw Sister Edward arise, and then the choir arose and I heard them peal forth the "Heavens are Telling," and then I saw what seemed to me a multitude of women arise and file out of this room. I turned again and on our beloved president's face I saw such a sad look, and I knew what was in the hearts of all my co-workers here. Again I turned, and down the aisle I saw a personage coming in his majesty and dignity, and I saw and knew who it was. He came until he was about to the center, where I could see his face, and I saw on his face that same sad look that I saw on our president's face, and then he turned a little this way and stretched forth his hands and said, "Oh, my sisters, can you not give me just a little more of your time?" I went to go to him quickly to tell him that we did not realize—I put my iron on the standard, and the thought was gone. How sad I was, my sisters, that I could not have gone to him, if only in thought; and then I realized that I was not worthy, and I shed tears and went on ironing, ironing and learning a poem to say to you when I should be called on again in conference. There are in this congregation women who are sad, who have crosses to bear, and I have learned this for you, and I hope it will do you the good that it does me:

OUT OF LOSS COMES GAIN

I learn, as the years roll round, and leave the past behind,
That much I have counted sorrow only proved that God is kind,
That many a flower I longed for had a hidden thorn of pain,
And many a rugged by-path led to fields of ripened grain.

The clouds but cover the sunshine, we must not blame the sun;
And the earth shines out the brighter when the weary rain is done.
We must stand in the deepest sorrow to see the clearest light,
And often from wrongs and darkness comes the very strength of right.

We must live through the weary winter if we would value the Spring,
And the woods must be cold and silent before the robin sings;
The flowers must be buried in darkness before they can bud and bloom,
For the sweetest and warmest sunshine comes after the dark and gloom.

So the heart from the darkest trials gains the purest joy of all,
And from lips that have tasted sadness, the sweetest song will fall.
For as peace comes after suffering and love is reward of pain,
So after earth comes heaven, and out of our loss comes gain.

MRS. ROSANNAH C. IRVINE

I am grateful to my heavenly Father for my faith in this gospel. I prize more than anything on earth my standing in this Church, for I know it is the Church of Christ. It is a gospel, not only of service, but of love and tolerance. Man is naturally an intolerant being. History is full of instances of intolerance and bigotry and narrow-mindedness. The intolerance that has always confronted our Church is the same intolerance that Jesus met on the earth, and it has been the case with all people all through the ages of the world. It is strange but sadly true that some people who profess a faith in God are the bitterest enemies of those who differ from them in technical form of worship or creed or intellectual advancement. Man, who differs from the animal kingdom only in intelligence, seems to fear that very attribute. Contrary to the word of God that his glory is intelligence, and contrary to the fact that we inherit as our natural birthright a divine power of development and progression, man has stumbled on down through the ages in voluntary blindness and ignorance. In the early days of the Christian era, when the Christians had gained sufficient power to become established as the state church of Rome, they, forgetting the travail through which they had passed, with a ferocity that exceeded that even of their heathen persecutors, turned upon those who yielded anything but blind obedience to the established creed, and persecuted them. Down to the time of the Reformation, when Martin Luther, a Catholic monk, dared to defy his church and question its rigid dominance and bigotry, because of his intellectual and independent research; and because he tried to help the common people to escape from the ignorance and superstition with which they were enslaved, he was renounced and reviled and finally excommunicated from the church. Then he and his adherents, who by the grace of God had gained freedom for which they had suffered, turned about and denounced as heretics and fools all who differed from them. Joan of Arc, that pious and saintly maid, absolutely faithful and childlike in her adherence to her church, was persecuted and denounced as a heretic and witch and turned over to the enemy to be burned at the stake by the church she loved and the people she had saved. The Puritans, escaping from the horrors of persecution and death in their native lands, and entering into unbelievable terrors of an unknown wilderness, visited these same tortures upon others who dared, as they had dared, to think for themselves. Our own dear prophet, within the last one hundred years, was assassinated by a mob of Christian neighbors. It was only within the last century that women were given the comfort of anaesthetics during the pains of childbirth, the clergy, more loudly than any one else con-

tending that if women's sufferings were relieved at that hallowed hour, the curse of God upon woman would be thwarted. The persecution which we as a people have endured it is best to forget, except as the remembrance helps us to be more tolerant and forgiving, as was our Master. He spoke no word of bitterness or complaint. Even when he hung in agony on the cross, his never to be forgotten words, which have resounded through the ages, are the most marvelous example of forgiveness and love that the world has ever known: "Father, forgive them, for they know not what they do." We are his disciples, and his work is in our hands. Let us thank God in all humility for this privilege of being the chosen people to carry his message to the world, a message of increasing intelligence, increasing love, increasing tolerance.

Brigham Young once said in substance, "We may not be the best people on earth, but we have the best gospel." Let us remember that having the best gospel makes it possible and necessary for us to be the best people. There never was so great an opportunity or need for righteousness and love as there is today. The world is in a state of mental and spiritual upheaval torn with schisms and disbelief. As science is going forward with leaps and bounds, it is our duty to keep pace spiritually, that we may carry on the work and prepare the world for his second coming. As members of his Church, his life is our pattern, his precepts our watchword, his cause our cause. If we must be bitter because we have suffered, if his spirit does not fill our hearts with a desire to emulate his example, if we forget his teachings and blind ourselves to the divine light of his life, then indeed we will have lived in vain. I ask God, that we may not only love him with all our hearts and with all our souls, and with all our minds, but that we may fulfil that second great commandment, and love our neighbor as ourselves..

MRS. AMY W. EVANS

The other day I was reading a story by Tolstoy. It is a story that perhaps you have heard, but it contains the fundamental principles of our gospel and I think it will bear repeating. There was a man whose name was Martin. He had a wife and children, but all his children died except one. Then his wife died. After she died he kept the little boy with him and took great comfort with him, but bye and bye the boy died. Then Martin felt that his cup of bitterness was full, and he lost his faith in God. He thought that there was nothing in the world to live for. He told this to one of his friends one day, and the friend said, "If you have nothing to live for of yourself, why not live for God?" But Martin said, "I do not know how to live for God. How shall I find out?" His friend said, "You have the New Testament;

read that and you will find the way." So Martin took down the New Testament and he turned to the sixth chapter of Luke and he read: "Why call ye me Lord, Lord, and do not the things that I say?" And then he read the parable of the man who heareth the word and doeth it, who is likened to the man who built his house upon a rock and the storms came and the winds blew, but it stood; and the man who heareth the word of God and doeth it not, and who is like the man who built his house without foundation upon the sand, and the storms and the floods came and it fell. And Martin said to himself, "I am like the man who built his house upon the sand." Then he read further where Jesus went to the house of Simon and a woman came in, as she sat there and kneeled at his feet, she wept and washed his feet with her tears and anointed his feet with precious ointment and wiped his feet with the hair of her head. And Simon thought, "If he is a prophet, he will know what kind of woman she is." And the Lord answered him and said, "She has sinned much and is forgiven much," and told him then the parable of the two debtors. And Martin said to himself, "I have loved little, I am like the Pharisee."

As he read and studied, his mind changed and he looked around him and tried to live for others, and one night in the cold winter as he sat reading he thought he heard a voice that said, "Tomorrow I will be with you." And Martin thought he must be getting old. "I am imagining things," he said to himself. But again he seemed to hear the voice say, "Tomorrow I will be with you." The next day Martin, who was a shoemaker and had his little shop beneath the street so that he could look through the window and see the feet of people as they walked by, kept watching through the window, and thought all the time, "I am foolish." But still he went to the window, and there he saw an old man shoveling snow, who was cold, and he asked him in and fed him and warmed him. He saw a woman with a baby at her breast. She was shivering and the baby was almost frozen. He asked her in and gave her food and warmed her and gave her money to redeem her shawl. Then he saw a boy who stole from an old apple woman and she caught the boy and was going to beat him, and Martin went out and made peace between them and touched the heart of the boy, so that with tears in his eyes he begged forgiveness of the old woman, and promised he would not do it again; and her heart was softened toward him, and they went away, hand in hand. And Martin went back and it was dark. And he thought, "I have been foolish." Then he took out his Bible to read again, and from out the corner of the room he seemed to hear a voice which said: "It was I," and he looked around and saw the poor old man with a smile on his

face, and the man vanished. Then he seemed to hear a voice again that said, "It was I," and this time he saw the mother with her baby. And the next time he heard the voice he looked around and saw the apple woman and the boy, hand in hand, with a smile on their faces. They vanished and Martin turned again to his book, but instead of opening it where he had left a piece of leather as a bookmark, it was strange that he opened it to the twenty-fifth chapter of Matthew where he read, "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me * * * * " Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The name of this story, as perhaps you all know, is "Where Love is, there God is also."

We are trying to keep the two great commandments on which hang all the law and the prophets, we are trying to translate our love into deeds for the benefit of mankind, in looking after the little children, and trying to see that every child has an opportunity to live abundantly. We are striving to comfort the sick and the needy. We are striving to better conditions in this world, so that the kingdom of our Father will be established here as it is in heaven, which we constantly pray for. Those who do these things certainly have the love that is illustrated in this story. Those who give themselves, who are often misunderstood but yet have the courage to press on and to do unpleasant things for the sake of humanity, they have the love that is spoken of and where that sort of love is, God is also.

I wish to bear my testimony to the truth of the gospel of Jesus Christ, and to express my gratitude to my heavenly Father for the privilege that I have of being a member of this organization. If I devoted my entire life to this work, I feel that I could give only a tithe back in comparison with what the gospel has done for me.

MRS. BARBARA H. RICHARDS

I want to express my appreciation to my Father in heaven for the opportunity that I have had of associating with Sister Williams and members of this General Board, and with all of the splendid women in the Relief Society. I am sure it has made my life very much better.

On one occasion when Jesus was walking in the temple after putting out the money changers, the chief priests asked him many questions to confound him, but they did not succeed, and Jesus answered them with great wisdom, showing he knew their law better than they knew it themselves. One of the group asked

which was the greatest commandment. Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; this is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. There is none other commandment greater than this." Our Savior compared love of neighbor second only to love of God. Then they tried to confound Jesus by saying, "Who is my neighbor?" And Jesus told the story of the man who was traveling from Jerusalem to Jericho, and who fell among thieves and robbers, and was robbed of his goods, and how the priest came by and passed on the other side of the road, and how finally the good Samaritan came and had compassion on him and bound up his wounds and took him to an inn to be taken care of. After relating this story, Jesus turned to the lawyer who had questioned him and said, "Which do you think was neighbor?" And the man answered, and Jesus said, "Go thou and do likewise."

Shall we wait until our neighbors fall among thieves or get into great trouble before we do the kindly act? Is it not better to say one word of praise to our neighbor when he can hear it than to sing his praises when he is dead? Would we not rather have one rose now than hundreds at our funerals? I think the splendid gift to Sister Williams last night is commendable, and I am glad that the women in the Relief Society do not wait until people are dead to show their appreciation of them. One American writer said, "We are an odd lot, full of generous feelings, anxious to help others, but we hate to admit it." You can hardly come in contact with any one without seeing some good things in him. Why not speak of it now? Many human hearts are perishing for appreciation. Souls are purchased with kindness. Let us show our appreciation, and be careful what we say, for words once said can never be recalled. A blow with a word strikes deeper than a blow with a sword. Let our words be kind and full of praise for one another. It is the lover and not the beloved that has the best end of the bargain. Have you ever noticed how your children thrive on appreciation and compliments? It is the same with our husbands, and with our friends. Every word of appreciation uttered is rewarded a hundred fold. Christ's kingdom was established by love. Many kingdoms are established by blood and iron. They are forgotten and decay. Christ's kingdom will live forever. If you have learned to love your neighbor as yourself, you have learned the second great commandment and have gleaned great riches.

MRS. LALENE H. HART

I listened a week or so ago to what some termed an old-fashioned talk on faith, and in that discussion the speaker said that

in order that we might have the faith that we should, we must do much reading and a great amount of thinking. I assure you that I have been doing a great amount of thinking the last two or three days. I am happy this morning in expressing my appreciation for being associated with this vast number of women with whom it is my privilege to labor, and I am thankful for that privilege, and I am also happy that my heavenly Father has made it easy for me to believe in the testimony that I have of this work, and it is the value of that testimony that I want to speak about this morning. As I look around and see the things that are going on about us, the development that has come within the past few years, the physical forces and the scientific discoveries that have come, I am led to believe that we must go back to some of the old-fashioned things, if we may term them as such, and believe more in the past. We have to cling to the principles of the past in order that civilization go on and progress, and as I think of the wonderful inventions and the wonderful type of men and women who have lived in the past, I wonder if we value these past experiences, and the testimonies that have been left us—testimonies that we as mothers should try to instil in the hearts and minds of our children.

I am reminded that just a few days ago I was in a home, and as I looked out of the window of that home I saw a thing that made me blush as a woman, and I wondered as we build if that is the best we can do. I was watching the building of a home. I was watching the men as they put the mortar and the bricks together, and I was also watching the one who would live in that home. Under the direction of the owner many things were being put into that home for convenience and for health, and yet the thing that I saw made me feel that the best of all would not go into that home. The mother who would rear a family, who would bring sons and daughters into the world perhaps—how would she build? She sat there on the step on the rear porch and lighted her cigarette! And as she sat there puffing smoke, I wondered how she would meet that responsibility which would come to her in the building and shaping of the characters of her children.

And now I wonder, mothers, if we are careful in the examples we set, and if we think of the value of this wonderful thing that we have—this gospel, and when we say that we know that the gospel is true, I wonder if we realize the value of that statement. As I said before, I am happy that the Lord has made it easy for me to believe in him, made it easy for me to think that some of the things, even though they seem simple to some, are truths, and I am happy to believe in these little simplicities. It seems to me that we cannot build for the future, for the youths of this Church, unless we look into our own lives and set such examples as they

can follow. I wonder if we realize the value of our statement when we say we know this gospel is true. I am glad for that something which we call a testimony, which we cannot define, that something in the heart of mankind which keeps him from the sins of the world around about him.

I was handed this little poem the other day. I do not know who wrote it, but I wondered if it would not be fitting for us. It is called

THE BRIDGE BUILDER

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him.
But he turned when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength by building here;
Your journey will end with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide,
Why build you this bridge at eventide?"
The builder lifted his fair grey head—
"Good friend, in the path I have come," he said,
There followeth after me, today,
A youth whose feet must pass this way;
This chasm, that has been as naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

My dear sisters, may we as mothers build the bridge strong and safe that the youths who follow after us may not miss their footing and fall.

COUNSELOR JENNIE B. KNIGHT

There is a proverb which reads: Whosoever loveth instruction loveth knowledge. The Prophet Joseph Smith said "A man is saved no faster than he gains knowledge;" then he explains that it is necessary to have inspiration to help us obtain that knowledge which will save. Those assembled here today and at our officers' meeting yesterday have come for instruction and we have been rewarded. We have listened to many splendid ideas expressed by all who have participated in this conference. I love and admire the women with whom it is my good fortune to labor and can say that in their labors they have not one selfish desire. I have a

testimony of the gifts and blessings of the gospel and I know if we adhere to its teachings, through the grace of our Redeemer, it will bring us to salvation in his kingdom. To you, dear mothers, has been given the chief of all gifts next to salvation, that of mother-love. I sometimes wonder whether or not we appreciate this heritage. A story I read will best express the tribute I would pay to it:

Once an angel was sent from heaven to earth to bring back to heaven some memento. The angel wandered over hill and dale, through forest and glen, for many a mile. He found very beautiful things but none that he thought pure enough for heaven. At last he paused by a garden of flowers, fragrant and dew-laden, the most beautiful thing he had thus far found. He plucked the flowers and started with them to heaven, when he chanced to see a baby smiling into its mother's face. The angel said, "I must take that smile also," and just as he was starting he looked back of the baby's smile and saw the mother's love pouring down into the baby's face. "I must take that mother's love." He started to heaven carrying the three mementos, a bunch of flowers, a baby's smile, and a mother's love. He winged his flight on and on, up through the opalescent skies till he reached the Golden Gate of heaven and there he paused for a moment to look at his treasures before entering; and lo, the flowers had faded, the baby's smile had vanished, but the mother's love was as beautiful and pure and sweet as when it left the earth-land. The angel cast aside the faded flowers, cast aside the traces of the vanished smile, and entered heaven with the only thing that does not lose its beauty and fragrance on the journey from earth to heaven.

Has it occurred to you, my dear sisters, that the great allurements of worldly things are leading the women of today into paths where this gift will not be found? They need you, dear mothers, to take them, as it were, by the hand, to help them in their choice of studies and activities that they may select that which will bring to them the precious prize—mother-love. Help them to realize that in the face of all obstacles that confront them, there is abundant compensation. There are many agencies at work for the benefit of mothers and children. Ignorance is being steadily and surely supplanted by knowledge, and women are coming into their own. As our mind glances back down the ages, we sigh with pity for the Hindoo mother who, through mistaken religious zeal, was required to cast her baby into the open jaws of the crocodile. We look with regret upon the bound feet of the Chinese baby girl, and sigh because of the tatooed bodies of the Polynesians. We are shocked by an incident related in a medical paper which says a mother of today who had lost three of her children, but who was induced by a welfare worker to take her three remaining

children to a children's clinic, where after a careful examination, the doctor explained to her that the little underweight, enemic child had diseased tonsils and they must be removed. Her reply was, "I buried the others with all their parts and that's the way these shall be buried." What but ignorance at work made her say it? It is from ignorance in all its forms that we wish to be freed. We want our mothers to be so fortified with workable knowledge of mothercraft that the instinctive love will be but a beginning of the greater love.

The untiring efforts of Sister Williams and her Board in the interest of child welfare and motherhood is sufficient evidence that we endorse every movement that has for its motive the disseminating of knowledge to the mothers and daughters of the world. We commend the workers in the various stakes and missions for the work they are doing along this line of our activity, and say to you, press on. Bring to your women the very best that you possibly can; use every available agency that will help you in this mission of enlightenment, so that the mother love of this people will continue to be so fraught with knowledge that it will be a pattern after which the whole world will seek, and when the children yet unborn may come to this earthly heritage, they may be freed from the ills and misfortunes found amidst the blessings of this generation.

MRS. CORA L. BENNION

One of the indispensable elements of all true religion is moral character. The fundamentals of religion as often stated in the New Testament are love of God and love of neighbor. God is described as the embodiment of truth, justice, mercy, and as the perfect One. We read in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In Hebrews 1:9 we read, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Love of God therefore must include love of truth, justice, mercy, and all other moral qualities which is righteousness. Any one who does not strive earnestly for righteousness does not truly love God. Love of our fellow man is the test of our love of our Father in heaven. Service for our fellow man is also the primary test of character. This of course includes refraining from acts of violence against others and trespassing against others; it includes acts of positive service and things for the betterment of our standards and of the group of which one is a member. In this respect, religion and morality are identical. The First Epistle of James 1:27, tells us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Our Savior has taught us that the secret of

happiness is found in human service, the love we bear for one another.

I do not believe we could find a group of women anywhere in the world who give more unselfish service than the women of the Relief Society. The service they render their fellowman is guided by the spirit of love and sympathy, exemplified so perfectly by the Savior, who said, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Hypocrisy is one of the greatest enemies of religion. Notwithstanding all the moral principles included in our religion, it is very evident that without moral character the profession of our religion is vain. If we will read Christ's sermon on the Mount in the fifth, sixth and seventh chapters of Matthew we will find this to be true. We should read it often and study it and search out the valuable lessons taught by our Savior, and strive more diligently to carry them out in our daily lives. If we would do this our light would shine brighter and men would see our good works and glorify our Father in heaven. In the fifteenth Psalm we read: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Also in the twenty-fourth Psalm we read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." We are told in the Book of Mormon that man is that he might have joy, and joy is the fruit of righteous living from day to day. Our heavenly Father says, "If you love me, keep my commandments," and if we keep his commandments he is bound, but if we keep them not, there is no promise. We are told to "add to faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." I pray that our heavenly Father will help us to do these things, and I want to bear you my testimony that I know this gospel is true, and I express my appreciation of all the dear sisters in the Relief Society organization.

MRS. ETHEL R. SMITH

"For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." These words uttered by our Savior a short time before his death ofttimes come to my mind, particularly after I have attended meetings which

have been rich in spiritual food. Ofttimes in the stillness of the night, do I think of them, and I rejoice at the knowledge that I have of the truth of the gospel and I marvel at the great blessings that are promised to those who are faithful to that gospel. Eternal life---what is eternal life? In a word or two it means victory over death and the grave, resurrection, to live again and to receive immortality and a fulness of the powers and blessings which our Father has promised to those who are faithful to his commandments, and to dwell forever with our loved ones, father, mother, sisters, brothers, husbands, children, in the presence of God the Father and his Son. What does it mean to know God and Jesus Christ whom he has sent? We cannot fully comprehend the great mission of our Lord and Redeemer, nor the great work which he accomplished, until we enter his presence, but we can know this —that God lives, that he created us in his own image. We can know that he placed Adam, a noble, intelligent spirit, as the first man upon this earth from whom we have all descended. We can know that Jesus Christ was the first begotten in the spirit and the only begotten in the flesh, and that he is the Redeemer of the world, and that he died on Calvary that you and I might live. We can know this, sisters, and to know these things is life eternal.

It was my happy lot last Spring, to visit the Sacred Grove, a spot dear to the heart of every true Latter-day Saint. As I entered the grove and the brethren removed their hats, I, too, knew that I was upon holy ground. It was a wonderful day and I think that all nature lent her aid to make that event more impressive to me. It was deligtfully cool, with the sun's rays shining gently through the tree tops. There was a gentle breeze, and in the distance running water, and it seemed that all the birds in Christendom had assembled there to pour out their hearts in song. It seemed that even the caw caw of the crow was musical. The words of the song, "Oh, how lovely was the morning" came to my mind as I stood close to the spot upon which it is thought Joseph, the boy, knelt and received that wonderful manifestation. Then there went through my mind a panorama of the history and life of the prophet, and finally the scene in which he and his brother Hyrum were led like lambs to the slaughter, with no thought of themselves, only of the great mission that had been theirs to perform, that of throwing open the gate whose path leads to eternal life. I pictured another scene in which I saw that other sacrifice offered on Golgotha. I saw there my Savior in all his majesty and his dignity, after suffering ignominy, insults and death, cruelly crucified, dying that we might have eternal life, and I resolved in my heart that I would do all in my power to further this great cause for which these sacrifices were made. I could say

with Job of old "I know that my Redeemer liveth," and I know also that Joseph Smith is a prophet of God, sent in these last days of necessity to restore the pure, simple religion of Jesus Christ. How I wished that all might have the privilege of visiting that Sacred Grove, that their testimonies might be strengthened.

The Savior said that he that would do the will of the Father would know of the doctrine. We cannot break the commandments of our Father in heaven and have the spirit of the gospel burning in our hearts. The Lord has given us laws—all things are governed by law, and the Lord has given us the laws that govern the eternal kingdom, and if we do not keep them, we cannot abide in that kingdom. All are eligible to eternal life—rich and poor, weak and powerful. This means that God and the blessings of heaven may be obtained without money. As I stood a short time ago in a little village twenty miles out of Quebec, where yearly great numbers of people go to purchase the blessings of life eternal, I rejoiced that we do not purchase our blessings with money, but that life eternal is given to us if we but keep the commandments of our Father in heaven. My sisters, can we afford to reject this, the greatest gift of God to man, for any fleeting pleasure, for the gratification of any selfish desire? Life is short. Eternity is long. May the Lord bless us and help us to realize that if we wish to enjoy eternal life; if we desire to know God and Jesus Christ whom he has sent, we must keep the commandments of our Father in heaven. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

MRS. NETTIE D. BRADFORD

The other day in looking over some old papers I came across some notes which I had taken at one of the general conferences when "Aunt Em" was presiding and, in her opening remarks she said, "Love is the greatest thing in the world, because God is love." And I believe the keynote that Sister Williams struck this morning was that of love for one another. You know, my sisters, that if we love a person, we are willing to serve that person. If we love our Maker, we want to serve him, keep his commandments, and live in accord with the teachings of the gospel. I believe every latter-day woman who is striving to do her duty as a Relief Society woman is at all times putting self to one side. She is thinking of others. If we think of self, we become discouraged, we feel that we are perhaps being misjudged, that we are not getting the things that are due us. A little editorial in the *Relief Society Magazine*, a number of years ago, read "Do not think of self and pity self because self-pity is one of the worst things that can come to a person."

We are told that we should study the gospel, that we should know the gospel and that we should teach the gospel. If we do not study the gospel, how can we know it? If we do not know it, how can we teach it? I believe that our lives might teach the gospel as much as anything. If we know what is right and then are firm for the right, irrespective of what others do, wherever we are, under all circumstances, if we know what is right and stand by the right and never give in, our lives will help others. I believe that we, as Relief Society women, should be examples in every respect in our homes, and among our associates. Not long ago I was talking with a woman who belonged to the Catholic church. She was telling me of some of the beliefs and practices of her church and what she stood for, and among them she mentioned the abstainance from meat on Friday. I in turn was explaining some of our beliefs, and I mentioned several things, including the Word of Wisdom. She said, "Well, but Mrs. Bradford, I was at a dinner party not long ago and one of your very influential women was present, and she took coffee, so do not tell me that you stand for abstinence from coffee." I did not tell her that I had seen things done by people who belong to her church which are not in accordance with its teachings, but I took her remark to myself, and I thought, "Oh, if the Lord will only give me strength and courage to stand for the right wherever I am, and help me always to do that which I know I should do."

There is another little thing I wanted to mention, and that is looking after the stranger who comes within our gates. A young woman, not long ago related to me a little experience she had. She moved from a little town into one of our larger centers, and she said the Relief Society teachers visited her and invited her to come to meeting. She went to the meeting. She had several small children and it was very hard for her to leave home, but she made the attempt. She felt she wanted to become acquainted, and to do her part. She said she enteerd the building and sat down in the rear. She saw the officers whispering together, and then one of them came down and asked her if she was Mrs. So and So. It happened that this young woman had a sister who was quite prominent, and the officers thought this sister had come in, and so went down to invite her to the stand. But the young woman told the officer that she was not the woman they thought she was. She stayed through the meeting and left, and not a soul spoke to her. She said she went back to meeting the next week, and still no one seemed to notice her. I have heard several instances of this kind, and I feel that we ought to be more careful about looking after the stranger, that we should make her feel welcome, and that we need her. We all know how strange we feel when we go into new wards and stakes, after having lived in one particular

place for any length of time, and we appreciate very much being noticed. So I would say, let us look after those who come into our midst, that they may be made to feel happy and at home.

I do appreciate the Relief Society work. I appreciate my sisters, and I want to say there is a spirit of love and unity existing in the General Board. I think I have never seen anything more beautiful than the kindly, sweet, heavenly spirit which seems to radiate from every member. May the Lord bless us and help us to live our religion, to do our duty, and always stand for the right.

PRESIDENT HEBER J. GRANT

I am very sorry indeed that part of the audience has to stand up. I realize that after standing about an hour and a half you would probably rather go home than to stand any longer. But I have been accustomed to talking to traveling audiences on the streets of London, and from Portland, Maine, to Portland, Oregon, so it does not confuse my ideas when people go out. Therefore, if anybody gets tired it will be all right with me if they go, and I will not feel at all offended.

I rejoice exceedingly in the splendid accomplishments of the Relief Society of the Church of Jesus Christ of Latter-day Saints. I rejoice that the membership at present is 59,000 and a fraction, which is a most wonderful body of women. I rejoice in the remarkable faith and integrity of the members of the Relief Societies throughout the entire Church.

In speaking before the Relief Society I have quite frequently referred to the fact that I grew up in a Relief Society. Being the only child of my mother, she being a widow, and living in my youthful days in poverty, whenever she went to a Relief Society meeting I had to go with her, because she had nobody to leave with me; and my earliest associations in life were with Eliza R. Snow, Zina D. Young, Emmeline B. Wells, Sarah M. Kimball, and others of the early workers in the Relief Society in Salt Lake City. I know of their integrity, their faith, their inspiration and their Godlike lives; and I have often said in public and private that an honest fair photograph of the leading women of our Church would be an absolute refutation, to anybody who could read the characters of people from a physiognomy standpoint, of all the slanders that had been heaped upon those who in the early days of the Church entered into what was known as plural marriage.

I meet people from all over the world who are inclined to criticize the early pioneers and condemn their system of marriage as a crime against posterity; people who say that the stock deteriorates, morally, intellectu-

ally and physically, and finally runs out in plural marriage. I tell them facetiously that their arguments may be true in my particular case, because I am the last son of the last wife in my father's family; but the one thing above all others that has inspired me with a respect and love for the Relief Society sisters has been the wonderful product of their homes—men and women who have been loyal and true to the gospel of the Lord Jesus Christ. There was but one object that brought our fathers and mothers to these valleys, and that was to serve God and to keep his commandments which have been revealed through the instrumentality of the Prophet Joseph Smith, and to labor in that way and that manner which would be pleasing and acceptable to our heavenly Father.

Wherever I go, almost without exception, the people sing, "We thank thee, O God, for a prophet, to guide us in these latter days." I once took a trip of nearly six weeks' duration with Brother John Henry Smith to southern Utah and Arizona. We held from one to five meetings a day in different places, traveling all the time, and during those six weeks we held six quarterly conferences. We also held meetings in all the little towns we went through. After traveling a week or ten days I noticed that in every meeting we had sung (or at least the people had) "We thank thee, O God, for a prophet." So I decided to take note, and, lo and behold, during that entire six weeks in every town which we visited they sang that hymn. It seemed then, and it seems now, to be a very great favorite with the people. But I have discovered that there are many who really ought to put a postscript on the hymn when they sing it, so far as their lives are concerned, to the effect, "When he guides us to please our dear selves."

I remember standing up in the tabernacle at a conference, and also here at a special priesthood meeting, begging and pleading with the Latter-day Saint people to raise beets; that we needed them very much, otherwise we would have to close many of our sugar factories. I discovered that that particular year they planted fewer beets than usual. So I realized that the good brethren, including, I am sorry to say, some bishops, who had sung this identical song in both of the meetings which I have mentioned, the one in the Tabernacle and one here in the Assembly Hall, where I made those remarks, needed the postscript on the hymn. It is a wonderful song, but it is far more wonderful to read the teachings that have come to us through the Prophet Joseph Smith contained in the revelations known as the Doctrine and Covenants and then endeavor to follow them. Part of one of those revelations reads as follows:

"And again, inasmuch as parents have children in Zion, or in any of

her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law—" Not an exhortation, but a law—"unto the inhabitants of Zion, or in any of her stakes which are organized.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."

I do not believe that it is keeping the Sabbath day holy when we spend it in amusements, in excursions, in automobile riding up in the canyons, and in having a good time. I believe that this body of women here assembled can do more to correct evils of every kind and description in the Church than any other body to be found in the Church, not excepting your husbands, those of you who are married. There is a power and an influence and an inspiration which God has given to the mother, which she can wield over her children for good, better in my judgment than the father can as a general thing. And I believe that the teaching and the example of the mother, is the very finest and most splendid teaching and example that can be had in any family.

Pope says:

> "Vice is a monster of so frightful mien
> As, to be hated, needs but to be seen.
> But, seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

I can remember the time when if our mothers and daughters had dressed as they are dressing today it would have shocked us to a "fare-ye-well."

We started by cutting a few inches off the dresses. We have now arrived at the knee. I do not know how much further they will go. I believe if this body of good sisters will set the example (I am sorry to say I have seen the knees of grandmothers), I am sure they can inspire their children to follow, and no person, in my judgment, can do very much by saying, "Do as I tell you and not as I do."

I believe what Sister Williams has said here today, that it is easier for us to have faith in the gospel than to live it. There is no question about that. I call to mind one of the nearest and dearest friends of my life, who had a strong testimony of the gospel, yet he failed for many years to keep the commandments of the Lord, and finally, through breaking the Word of Wisdom, lost his standing as an official in the Church. He finally repented, at which I rejoiced exceedingly, and lived and died one of the most faithful men I have ever known in my life. But for many years he lacked the power to keep the commandments of the Lord. Thank the Lord he finally overcame the weaknesses

and the imperfections of his nature and was a wonderfully inspirational man. I know of no man to whom I have ever listened that has warmed my heart more with his testimony of the divinity of this work and with his wonderful capacity to inspire others to keep the commandments of the Lord. The gospel is one of forgiveness, and the Lord magnifies men who repent of their mistakes and their weaknesses. We as parents are willing to forgive our children any of the mistakes they make if they will only repent and turn away from their mistakes.

I do not believe you could travel the wide world over and find a body of women equal to those who are here in doing those things which are pleasing to God our heavenly Father and acceptable unto him.

I read within the past month a perfect libel on women, in one of our daily papers, so far as Utah is concerned. And why any newspaper in the city of Salt Lake would publish such an outrageous thing I cannot understand. You know some people say "damn" is not swearing that it is only emphasis, and I would almost like to use emphasis, but I will leave the emphasis out. This article is by Cynthia Grey. I do not know who she is, and have not the slightest desire to ever know. In fact I am half inclined to think there is no such person. That is about my judgment. She says among other things that nine billion cigarettes were smoked by the women of the United States in 1925, and two years ago only seven billions were smoked. So that there is an increase in round numbers of thirty per cent, in two years. This lady (if it is a lady, instead of some man paid by the tobacco interests pretending to be a lady, which I imagine it is; and it would not surprise me if this article on the editorial page is an advertisement without being so marked), says:

"The woman smoker is the prominent professional and business woman in every community."

There never was a bigger lie published, so far as this community is concerned, in any publication that was ever issued.

"She is the wife of your local physician, town banker, attorney. She is the president of your parent-teacher club, literary club."

A lie in every word and every sentence, pure and simple, so far as this community, and particularly this body of women who are seated here are concerned.

"In other words it is stuff and nonsense nowadays to say that the only women who smoke are scarlet women."

Nobody says that as a rule they are the only women who smoke. That has just been put in for effect. That sounds a lot more like a man to me than a woman.

"Does nicotine harm the woman any more than the man, if it harms either?"

We as Latter-day Saints know that it harms the man and harms the woman, and that it causes apostasy in this Church. There is nothing that can compare with the use of tobacco in making men's minds become blind in this Church, except the use of liquor. And I sometimes think the use of tobacco is worse than liquor when it comes to destroying the faith of men and causing them to be careless.

"I am inclined to believe that even a woman smoker is quite firm in her conviction that she is doing the proper thing—"

I do not believe the woman lives who believes that it is the proper thing to smoke. I believe that she will acknowledge that she does it because she wants to smoke. But she certainly would not want to teach her innocent little children to follow her noble (?) example. I do not think she would consider it the proper thing.

"Would stop smoking if any real authority could prove that she was harming any possible future child of hers."

At twelve o'clock today I hunted up a little authority. I intended to prepare a speech for you, but I have not had time. I shall read some items of pretty good authority:

A prominent banker:

"I have never yet employed a young man who said he used tobacco or liquor."

Fidelity Insurance Company:

"We will not bond a man who uses cigarettes, for such men are not safe physically nor morally."

Insurance companies insure the honesty of people, mind you, for a price.

Charles W. Murphy:

"All the 'Cub' baseball players must leave liquor alone and at all times must abstain from the use of cigarettes."

And the "Cubs" of Chicago have occasionally won the national baseball championship, I believe.

Thomas A. Edison is a man of considerable authority. He writes to Mr. Ford:

"The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called 'acrolein.' It has a violent action on the nerve centers producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

"John Wannamaker, Henry Ford, Marshall Field & Company, the Cadillac Motor Company, some of the great railroads with hundreds of millions invested, refuse to employ cigarette smokers."

Here is a little comment that is of course just a gag, but a good one, and it tells the truth:

"A new arithmetic. 'I am not much of a mathmetician,' said the cigarette, 'but I can add nervous troubles to a boy, I can substract from his

physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances for success.' "

Quite a discount, too, when these railroads and great corporations won't hire one of them.

Dr. Fred J. Pack, in the *Temperance Journal,* says:

"Two hundred and ten men held a contest for positions on the athletic team. Of the non-smokers, sixty-five per cent were successful; of the smokers only thirty-three per cent were successful. This was not only true in the six institutions which furnished the data about the try-outs when taken as a total, but in each of the six the non-smokers far outstripped the smokers. In one institution not a single smoker obtained a place on the team."

Mike Donovan, the head of the New York Athletic Club, says:

"Any boy who smokes can never hope to succeed in any line of endeavor, as smoking weakens the heart and lungs and ruins the stomach and ruins the entire nervous system. If a boy or young man expects to amount to anything in athletics, he must let smoking and liquor alone. They are rank poison to his athletic ambitions."

This is what the president of the Georgia Woman's Christian Temperance Union, says:

"Several years ago I stepped into a grocery store and asked to buy a package of cigarette papers, such as were given away at that time with Durham smoking tobacco. I took two small bottles, each holding about three tablespoonfuls of water. In one I placed fifteen of these cigarette papers, and in the other an equal thickness of leaves of tissue paper from between visiting cards for the tissue papers were much thinner and it took a larger number of leaves.

"I found that a few drops of the water from the bottle containing the cigarette paper would kill a mouse quicker than you could say 'Jack Robinson,' and a teaspoonful of the water from the other papers seemed to cause a mouse to suffer no inconvenience.

"I have killed dozens of mice with this water and there are others who have tried the experiment with the same success. Will Mr. Hill please tell me what made the difference in the same water, in the same kind of bottles, except the papers that were placed in the bottles?" (Mr. Hill is the President of the tobacco company who wrote Mr. Ford for an apology because he claimed cigarettes were injurious.)

I have some more quotations, but I find I will not have time to read them to you. So I think there is some authority on this question, and there is the authority to every Latter-day Saint from the Lord God Almighty that liquor and tobacco are not good for man. And if they are not good for man, certainly the Lord knows, and you know, and I know, that they are not good for women, the mothers of our children.

"The President of the Association of Railway Chief Surgeons is quoted as saying, 'Fags help men work out problems. Why not women?' "

Whips helps horses to go faster for a few moments, but they do not add much strength to the horse. That is just how tobacco affects men and women.

"The president of a huge department store admits that 75 per cent

of his feminine help smoke, and says that their efficiency is no whit impaired, and that he has noted no decrease in their endurance."

Well, he is not a good observer. All these others, who are employing millions, putting them together, have reached different conclusions than has this department store man.

"Somehow these sayings, based on actual investigation"—wonderful investigation—"mean more to me, and must mean more to most moderns, than these statements fished from the well of prejudice and tradition—"

We have the will of the Lord to guide us, and thank the Lord for it.

It is on a par with the old story of favoring public saloons as against having dives. I remember hearing a man answer a divine favoring licensed saloons who lived in this town, when we were working for prohibition, in such a remarkable way that the divine got up and left the room. He could not stand the ten minutes speech by Representative May who directed about half of his remarks to him. He said, "The idea of a man standing up here wearing the cloth of a minister of Christ and pleading for an open saloon. I can teach my boy not to go to a dive, but when a minister or professed minister of Jesus Christ advocates an open saloon, what am I to do?" He said, "I brand this man as a paid agent of the saloon-keeper," and I brand any such stuff as this as coming from a paid agent of tobacco.

"Even deans of women's colleges are trying to think clearly enough to permit girls to smoke, publicly rather than privately, if they want to, until some better reason is found for their not doing it than yet seems to have been found."

Reasons by the millions have been found.

"Modern college girls want more than 'no lady smokes' in answer to their questionings."

I had intended to read some of the remarks of Evangeline Booth, Commander of the Salvation Army, and to read a few things from a book entitled *Save America.* I do not know where this book came from. Somebody sent it to me. It was published several years ago by the Women's National Committee for Law Enforcement. It will cost twenty-five cents to get a copy, and it is worth having. It is full of very wonderful and splendid things. The articles are by Elizabeth Tilton, Kathleen Norris, Ida Tarbell, and scores of other influential women who are undoubtedly familiar to all the good sisters here. The general chairman is Mrs. Henry W. Peabody. I will only read one item from it here, and as there is one passage left out of the quotation I hunted up my copy of the same thing, which I have been using. It is from Abraham Lincoln:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the

least part the laws of the country, and never to tolerate their violation by others."

And let me call your attention to the fact that there is a law against minors smoking cigarettes, and let every one of us see that that law is enforced.

"As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every man pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, enforced in courts of justice. In short, let it become the political religion of the nation."

Let me say in closing, Read the law of God in the Doctrine and Covenants, and read it with a prayerful heart that he will help you not only to live it yourselves, and not only to set an example in all things worthy of imitation, but to so live that God will recognize your life in very deed as that of one who obeys his laws which are even superior to the laws of the land. I endorse with all my heart this magnificent appeal by Lincoln, and I also endorse with every fiber of my being the necessity of obeying the laws of the Lord God Almighty, the Creator of heaven and earth, he who has revealed to us through his Son Jesus Christ the plan of life and salvation. I thank him for the knowledge that he lives, that I know that Jesus is his Son, the Redeemer of the world, and that I know that Joseph Smith was a prophet of the true and living God, and that the laws contained in the Doctrine and Covenants, if obeyed, mean that you and I shall receive the greatest of all the gifts of God to man, namely, life eternal. And that we may gain that gift and so live that our children may gain it also, is my prayer, and I ask it in the name of Jesus Christ our Redeemer. Amen.

PRESIDENT CLARISSA S. WILLIAMS

I have listened with much interest to the testimonies that have been borne. It has been a pleasure to our Board members, as well as to me, to have this opportunity of saying to you just how they feel in regard to the work of the gospel and the responsibility which they have in assisting in carrying on the work among the women of the Church. We feel that we owe a great debt to those noble sisters who were called in the very beginning to lay the foundations of the work of the Relief Society; to Emma Smith, the wife of the Prophet Joseph Smith who was called from among the other women of the Church to assist in organizing and getting into working order the organization of women; to Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells. We

remember that the gifts of the gospel were given to these women, and that they were given rights and privileges that it seemed women might never enjoy, and how eagerly the women of the Church at that time embraced the opportunity of identifying themselves with such an organization. When we think of the past we feel that the foundations were well laid, and that our leaders have been filled with the Spirit of the Lord and inspired to do the work at hand. The organization had a wonderful growth, much work was done. The women were brought together in meetings. They spoke in tongues, they prophesied, through their faith the sick were healed, and many were the manifestations that were given to them, and always in their hearts was the desire that they might be instruments in the hands of the Lord in bringing love and truth and peace to their neighbors and to their friends. So the work has gone on for many years—84 years, and we women of today are striving with the same diligence, with the same desire in our hearts to further the truth and to assist our neighbors and friends, and our loved ones as those of the past did, and we feel that the foundations which they laid were so broad and strong that it is easy for us to build upon them and go forward in the work which they loved and desired so much to see advanced and brought to a fuller fruition.

Perhaps some of you remember that it is five years ago at this April conference since President Grant and President Ivins came and reorganized the Relief Society General Board. We who were appointed at that time to guide the destinies of the organization have endeavored with all our hearts and with all our strength to have the Spirit of the Lord with us to help us to be leaders to this great band of women who comprize the Relief Society in the Church. We have made mistakes, but they have not been serious mistakes, we hope, and not such that we will not be able to rectify. There has been a very fine advancement in the increase of membership in the society during the last five years. A few more than nine thousand additional women have been enrolled during that period, and we would like to say that many women have become identified with the organization who have in the past felt that probably there was nothing in the Relief Society that would be of interest to them, and whose attention had been claimed by other activities; but we hope and we believe that we have been able not only to retain the membership of our older women but have succeeded in enrolling a large number of younger women.

I have in mind one newly organized ward, made up mostly of young people, where many of the young mothers had never attended a Relief Society meeting. If they knew anything about it, it was something their mothers had told them in their childhood days. It has been possible to interest a large group of these young

women, and I think probably in that ward there are not more than ten members who are over fifty years of age. Most of the members are young women between twenty-five and forty, who are intensely interested and who come with love and with desire. We are particularly glad that the officers there are able to carry out the work of the organization, including the work and business meeting, which is one of the most popular meetings of the month.

We are pleased that the reports come to us of the interest in the theology and testimony meeting and that there seems not sufficient time to give the lesson and to bear the testimony. Sometimes we are led to believe, and we hope it is so, that the theological and testimony meeting is the most popular meeting of the month, and that you who are privileged to bear your testimony, are inspired with the love of the gospel and the Spirit of your heavenly Father, that you are permitted to take part in an organization and in a meeting that is so fraught with spiritual things.

During the last five years we have not introduced any new activities, particularly, but we have enlarged on the old activities. I am sure you will be very much interested to know that during the past winter practically one hundred women have received a sixteen-lesson course in home hygiene and care of the sick, conducted by the Red Cross and the Civic Center of Salt Lake City. This work has extended into the county, two stakes asking for the classes to be given in their local communities, and one stake alone sending forty women to receive the benefits of these lessons. The Red Cross, after the course is finished, issues a certificate to the students who have successfully passed the examination given them. We feel that very much benefit has been accomplished by this work from the fact that trained nurses are very scarce, and if in our homes are those who know some of the rudiments of home nursing, we can help our own families and we can help our neighbors' families. And where forty women in a stake go from eight wards in that stake and are enthusiastic over the instruction which they receive and are desirous of passing on the instruction to the women who are in their communities, we feel that great good has been accomplished. Of course, you know that nursing has been one of the primary activities of the Relief Society, and that we have always had some sort of nurse training going on as an adjunct to the organization.

Through the Sheppard-Towner work in the state of Utah, in which the Relief Society women have assisted, much good work has been done. Excellent work has been done also in other western states where our women have assisted and cooperated as organizations.

The Bureau of Child Hygiene of the state of Utah gives an excellent report of its work with the pre-school child during the

last three years, and since Relief Society women everywhere have cooperated with the state in this work, I am sure you will be interested in a few items from the report: Number of examinations made of pre-school children 26,105; number of normal children found 6,115; number of defects found 38,719; number of defects corrected 3,085; number of health centers established 121. No doubt reports from other western states where the Relief Society has cooperated would be as favorable. One of the main features in a public health program is the follow-up work which should be done after these examinations are made, and we are bending our endeavors toward the training of public health nurses who may go out into the communities to follow up these defects and help in the correction of them. We feel that our cooperation with the government and with the various state boards of health has been very helpful. We appreciate the place that Dr. Beatty, as the secretary of the State Board of Health has accorded us in calling on us to assist in the establishment of these 121 health centers in Utah. Of course, you understand that this is not entirely a Relief Society activity, that other agencies in the communities are called in, too, and we are pleased to tell you that we receive the credit for being organized in such a manner that we can give immediate help where help is needed in the carrying on of this work. We are pleased to report also that in many localities maternity bundles and chests have been established and are appreciated by the people; 699 of our branches have reported some provision for health and maternity.

Through the suggestion of the Presiding Bishopric and also the First Presidency we have established a means of helping the women in our communities in caring, in a more systematic and better manner, for the needy and those who require temporal as well as spiritual assistance. It was Bishop Nibley who suggested to us that we educate members of the General Board so that it would be possible for them to go out into the stakes and carry on institutes in social welfare. There have been five of these institutes held within the last year or two; one in Salt Lake City, with all of the eight stakes participating, one in Burley, two in Palmyra and one in Nebo. Bishop Nibley felt that this plan would train our women so they might, under the supervision of the bishops, go into the families and find out just what the problems are, build up the families, help to provide employment for those out of work, etc. We are now prepared to send out to you women who will assist you in carrying on this work if your stake presidents will arrange for them, and we recommend these institutes to you.

I feel impressed to say that I believe it is easier for us to receive the gospel, to be converted to it, than it is for us to live the gospel. But if we have in our hearts always what the Savior

did for us, how he came and gave up his life in order that we might enjoy life and happiness, we can bring ourselves to feel that no matter what the sacrifice, no matter what may come to us, we will be true and faithful to the gospel of Jesus Christ, and we will endeavor with all the might we can gain through prayer and the Spirit to our heavenly Father, to live the gospel. That we may do that and that we may have the Spirit of our heavenly Father and our beloved elder brother, Jesus Christ, to be with us always, is my prayer.

Teachers' Topic for August

FAMILY RECREATION

I. Family solidarity is of great importance to society.

This is built up and strengthened by members of the family joining together in their recreation. Sociologists claim that a break in a family is impending when the husband and the wife constantly go different ways for their recreation.

Where there is understanding, unity and love in a family most of the storms of life can be weathered successfully; therefore the importance of using every means to create this solidarity. Having a joyous time together is one of the best means of accomplishing this much desired end.

II. Some suggestions for home recreation:

1. A cheerful atmosphere. 2. Singing. 3. Dancing. 4. Games (outdoor or indoor). 5. Instrumental music (family orchestra, trio, etc.) 6. Reading aloud of wholesome stories. 7. A special home night when different members have charge of the program to bring out special ability of members. Serve refreshments.

III. Some suggestions for family outings:

1. One day trips often. (a) To parks. (b) To canyons or country. (c) To resorts. 2. Longer trips. (a) To canyons. (b) National parks, etc. 3. Preparations. (a) what to take needs much thought. (b) Keep an outfit always ready for such trips if possible. (c) The selection and making of camps affords much sport as well as an opportunity to cultivate good judgment in the childern. (d) The sanitation and care of camps gives good training in citizenship. 4. These outings bring the family very close together and give joy and satisfaction.

IV. The memory of happy times with brothers and sisters, father and mother, keep the word "Home" enshrined in the hearts of men.

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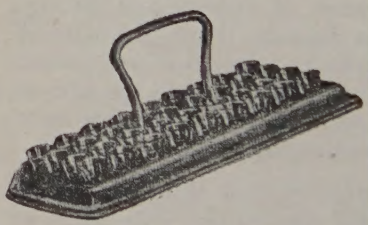

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